



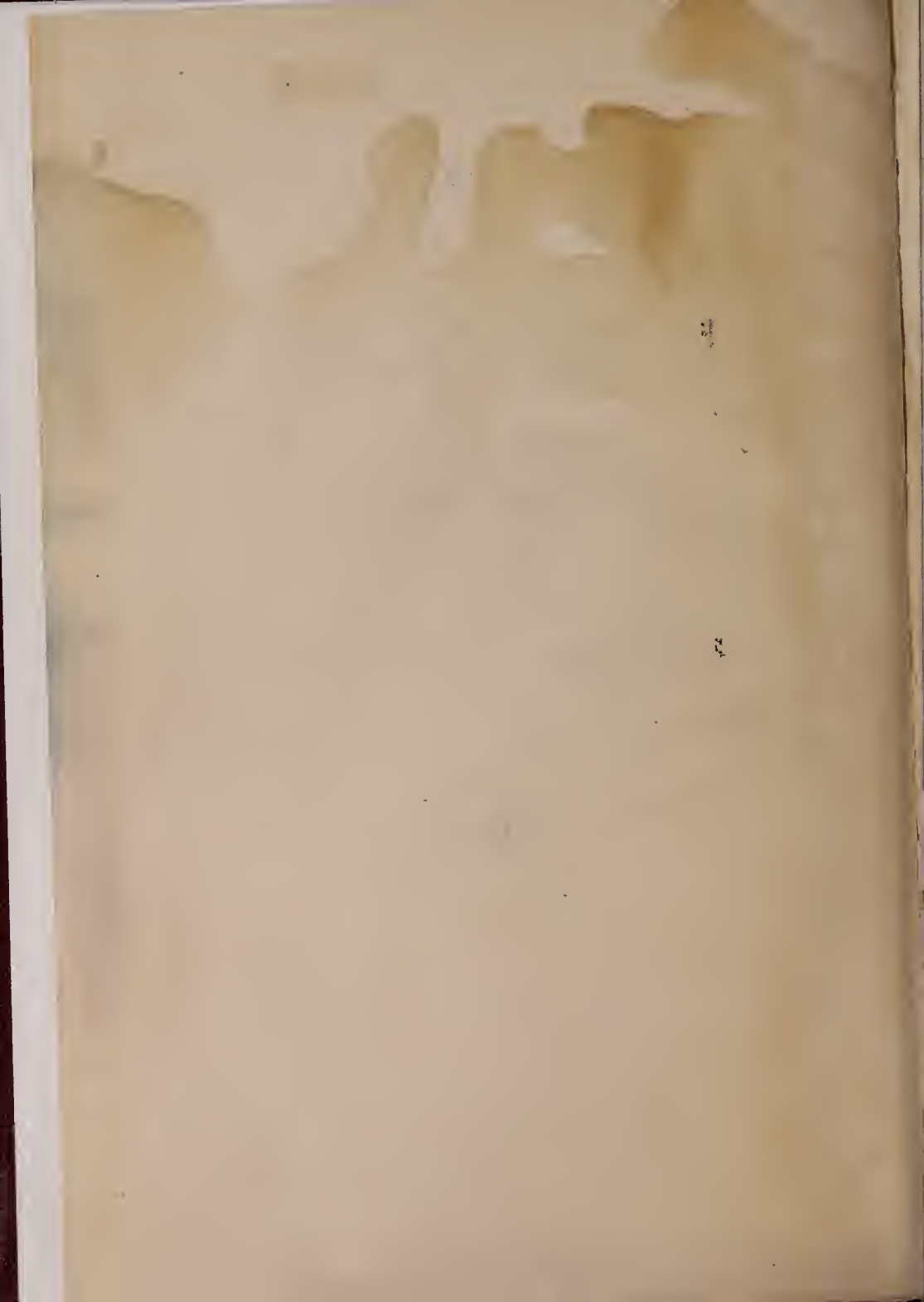
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The Status of Woman in Korea.

(SECOND PAPER.)

In a former paper we discussed briefly the question of the seclusion of woman. We now come to the second division of our subject, namely, the occupations open to women in Korea. And before attempting to enumerate them we should observe in a general way that the chief occupation of the Korean woman, whether of the high or low class, is motherhood. Like the ancient Hebrew woman, she says "Give me children or I die." This springs from the instinct for self preservation. The Confucian code renders male offspring a *sine qua non* of a successful life and a woman who brings her husband no children is doubly discredited. There is no more valid cause for divorce in Korea than barrenness. There are no "old maids" in this country. It becomes a matter of public scandal if a girl passes her eighteenth or twentieth year without settling in a home. Of course in the case of cripples or incompetents it is a little difficult to arrange, but many a young man takes his bride home only to find that she is a deaf mute or cross-eyed or humpbacked, or partially paralyzed. This is a triumph for the old woman, the professional go-between, who "works off" these unmarketable goods without the groom or his family knowing anything about the deformity until too late. But the balance is even as between the brides and the grooms, for a nice girl as often finds herself tied to a drunkard or a case of *non compos mentis*. The Korean woman's main business then is wifehood and motherhood, but even so

there are many opportunities for her to help along the family finances and supplement the wages of a husband who is too often shiftless and dependent, or worse.

Remembering that there are three social grades in Korea, the high, the middle and the low, our first question is: What occupations are open to women of the upper class, who from necessity or inclination desire to earn an honest penny?

Strange as it may seem, the only kind of a shop such a woman can keep is a wine-shop. Of course she never appears in person but if her house is properly situated she can turn a portion of it into a wine shop where customers will be served by a "clerk" or bar-maid, perhaps the lady's slave or other servant. No lady will ever sell cloth or vegetables or fruit or anything, in fact, except wine. Silk culture is a very common industry in which ladies take a prominent part if they are living in the country. The care of the eggs, the feeding of the worms, the manipulation of the cocoons and the spinning of the silk are methods by which the wife of the gentleman farmer passes many pleasant hours and adds materially to the finances of the household.

As in China so in Korea it used to be customary for the king to come out one day in the year and go through the form of plowing, thus indicating the high regard in which agriculture is held. At the same time the queen used to come out and gather mulberry leaves with her own hand and feed the silk-worms, to indicate that this is one of woman's highest forms of industry. And, as might be expected, weaving, sewing and embroidery are forms of labor common to the highest ladies, though the best embroidery is not done by them.

Many Korean ladies of restricted means act as tutors to the daughters of their more fortunate sisters. They teach the Chinese character and literature, letter-writing, burial customs, music, house-keeping, hygiene, the care of infants, obstetrics, various ceremonies, religion, fiction, needlework, embroidery and other things which the little girl should learn. All these forms of useful learning are taught by lady teachers quite commonly in the home of the well-to-do gentleman. Of course the teacher is not seen by the gentleman of the house.

In the country the tending of bees falls to the lot of the lady of the house and it is not beneath her dignity, however high her

position may be. She may also help in the care of fruit trees but especially of the jujube tree. Nor is it considered lowering for her to engage in the making of straw shoes. It seems a little singular that the Korean lady should be able to make the commonest and lowest kind of footwear when it would be entirely beneath her dignity to make the better kinds of shoes, such for instance as those which her husband would wear in town.

In Korea there are many blind people and not a few of them make a living as exorcists. If an inmate of a house is sick some one will run for a blind exorcist who will come and drive out the evil spirit which causes the disease. But men are not the only ones who ply this curious trade. Any Korean blind woman, no matter what her rank, can become an exorcist. A lady exorcist, as might be expected, is in demand among the upper classes almost exclusively.

Korea is the fortune-teller's paradise. Superstition is so prevalent that scarcely any undertaking is begun without first consulting the fortune-teller. Fully as much of this is done among the upper classes as among the lower, for the former can better afford the luxury. Indigent ladies do not hesitate to enter the ranks of the fortune-tellers. It is an easy, graceful, lucrative form of labor and carries with it an element of adventure which probably appeals strongly to some natures.

But a higher form of labor to which the Korean lady is eligible is that of the physician. Most of the forms of labor enumerated above are open to women of the middle class as well as to ladies but no Korean woman can be a physician except she belong to the highest class. The science of medicine, or I might better say, perhaps, a science of medicine, has received great attention from Koreans for many centuries. The Korean pharmacopoea has been celebrated even in China; and it cannot be denied that it contains certain crude drugs which are often effective. But however this may be, Korea has many native lady physicians who administer their extract of centipede or tincture of bear's gall (which are not, by the way, among the effective remedies above referred to) or decoction of crow's foot or whatever else the symptoms of the patient seem to demand. They are said to be very skillful at acupuncture which together with the application of the moxa forms

Blind

Mudang

the extent of Korean surgery. The Korean lady doctor is used more especially in obstetric cases where the Korean patient could not possibly be attended by a male physician. A rather good story is told of a certain queen who was taken ill. Unfortunately no lady physician could be found, and the distinguished patient grew rapidly worse. Male physicians were at hand but of course they could not see the patient. Suddenly there appeared at the palace gate a venerable man who said that he could prescribe for the queen. When asked how he could diagnose the case without seeing the patient he said "Tie a string around her wrist and pass it through a hole in the partition." It was done and the old man, holding the end of the string, described her symptoms exactly and wrote out a prescription which quickly brought her round. Compared with this, Marconi's recent triumph in wireless telegraphy seems—but how did we come to digress like this? Let us get back to our subject.

In time of war Korean ladies formerly made themselves useful by constructing bows and arrows. There was a special kind of bow, only fifteen inches long, which would throw an iron arrow, like a needle, with great force. Women themselves sometimes helped to "man" the city walls and would make effective use of these little bows.

Large quantities of hemp are grown in Korea and a coarse kind of linen is extremely common. The Korean lady is privileged to take a hand in the preparation of the hemp and the making of the linen.

In different parts of the country special customs prevail, as in Ham-gyŏng Province where ladies often engage in the making of horse-hair switches with which elderly gentleman supplement their thinning locks in making up that most honored sign of Korean citizenship, the top-knot.

We must now pass on to occupations that are open to Korean women of the middle class. As might be supposed, a descent in the social grade widens the field of the Korean woman's work. The middle class woman can engage in all the occupations of her higher sister except those of the physician and the teacher of Chinese literature, but besides these there are many other openings for her.

She may be the proprietress of any kind of a shop, al-

though she will not appear in person. She can "take in washing," which means, in Korea, carrying it to the nearest brook or well-curb where the water she uses speedily finds its way back into the well. She can act as cook in some well-to-do family; she can tend the fowls and the pigs, as farm wives do at home, and thereby earn her own pin money. Concubines are procured exclusively from this middle class. Many middle class women are comb-makers, head-band makers and tobacco pouch makers. They are allowed certain fishing rights as well, though they are restricted to the taking of clams, cuttle fish and *beche de mer*. The women on the island of Quelpart held, until lately, a peculiar position in this matter of fishing. The men stayed at home while the women waded out into the sea and gathered clams and pearl oysters. As the women were always nude there was a strict law that men must stay in doors during the fishing hours. So these modern Godivas were the bread winners and, as such, claimed exceptional privileges. It is said that the island of Quelpart bade fair to become a genuine gynecocracy. But it was all changed when Japanese fishermen appeared and began to fish off that island. The women's occupation was gone and the men had to go to work again.

Godiva

Another important field of labor that is monopolized by women of the middle class is that of wet-nurse. Women of the upper class often act in this capacity but as a matter of friendship—not for pay. Buddhist nuns all come from the middle class but it is considered a great drop in the social scale. That peculiar class of women called *na-in* or palace women are all of the middle class. They are in some sense the hand-maidens of the queen. They engage in embroidery and other fancy work under the eye of Her Majesty. Foreigners often suppose that this position is a disgraceful one but these palace women are entirely respectable members of society and any delinquency on their part is severely dealt with.

Nuns

Many women of the middle class are innkeepers. Travel on Korean roads is so slow that inns are very numerous and women of the middle class very frequently find this a successful means of livelihood. The hostess has little trouble about keeping the accounts. All she has to do is to watch

Inns

the rice bowls and the bean bag; for food and fodder are the only things charged for in a Korean inn. Sleeping room and stable room are thrown in gratis. If the hostess had to keep an eye on these things as well it would be impossible for her to preserve any semblance of seclusion.

The making of shoes and of fish nets also devolves upon women of this class. Ladies of the upper class can make straw shoes only but middle class women can make any kind.

Of all these occupations of middle class women there are only two in which low class women cannot engage, namely that of palace-women and tobacco-pouch makers.

We now come to the lowest class of all. While middle class women are throughly respectable, women of the low class are looked upon as entirely outside the social pale. They have practically no rights at all and are at the mercy of any one into whose hands they fall.

There are first those unfortunates called dancing-girls. The northern province of P'yüing-an takes the lead in supplying women to fill the ranks of this degraded class. The girls are taken when very young and trained to their profession. These women are never veiled and go about as freely as men. In the Korean view they are unsexed and are social outcasts. They are not necessarily women of bad character and many are the stories illustrative of their kindness, charity and patriotism. And yet, if the estimate of their own countrymen can be accepted, such goodness is the very rare exception. In early days there were no dancing-girls, but boys performed the duties of this profession. In course of time, however, a gradual weakening of the moral tone of the people let in this unspeakable evil. The dancing-girl is a protégé of the government; in fact, the whole clan are supported out of government funds and are supposed to perform only at public functions. They do not by any means constitute that branch of society which in western countries goes by the euphemistic name *demi monde*. The dancing-girl usually closes her public career by becoming the concubine of some wealthy gentleman.

As in Ancient Greece the *heterai* had greater opportunities for education than respectable women had, so in Korea the greater freedom of the dancing-girl gives her an opportu-

nity to acquire a culture which makes her intellectually far more companionable than her more secluded but more reputable sisters. This of course is a great injustice. There is a very wide distinction made between dancing-girls and courtezans, of which latter Korea has its full share.

There are also female jugglers, tumblers, contortionists and professional story-tellers. Their occupation describes them. The *mudang* or sorceress is much in evidence in Korea. She is the lowest of the low; for besides an entire lack of character she is supposed to have commerce with the evil spirits. The *p'an-su* or blind exorcist is the enemy of the evil spirits and, by a superior power, drives them away. But the *mudang* is supposed to secure their departure through friendly intercession. This of course determines her unenviable position and few women in Korea are more depraved than the *mudang*.

Story-tellers.

The female slave is very common in Korea. She may have been born a slave or she may have been made one as a punishment or she may have sold herself into slavery in order to help some relative or to liquidate the claims of an importunate creditor or she may have been made a slave because of her husband's crime. The condition of the slave is rather better than that of many of the poor people of Korea for she is sure of food and shelter, which is more than many can say. As a rule the slave is treated fairly well and does not particularly excite our pity. She will be seen carrying water home from the well and not only will her face be uncovered but there is usually an hiatus between her very short jacket and her waistband which leaves the breasts entirely exposed.

The professional go-between who acts in the capacity of a matrimonial bureau is one the peculiar excrescences on the body politic of Korea. It is her business to find brides for the bachelors and husbands for the maidens. Her services are not absolutely necessary, for the parents or relatives of the eligible young man or woman are usually able to arrange an alliance; but there are many cases where the services of the go-between are of value. If an undesirable young man or woman fears that he or she will not draw a prize in the matrimonial lottery the *chung-ma* is called in, and it is made

worth her while to find an acceptable partner for her client. So it comes about that she is always well worth watching and her description of a prospective bride or groom should be verified if possible by ocular evidence. A case has just come under my notice where a nice girl was provided with a husband by a *Chung-ma*. The girl's relatives went to see the prospective groom and found him handsomely dressed and living in a fine house, but when the wedding ceremony was over he took her home to a wretched house where his father and mother and a large family lived huddled together like rabbits in a hole. The deception was a most cruel one, for the girl had been accustomed to a life of comparative luxury.

Occasionally these go-betweens are brought to justice for these felonious acts but generally the girl would rather suffer in silence than have the matter made a public scandal.

Besides these members of the low class we also have those women who are professional attendants at the wedding parade and with huge piles of false hair on top of their heads follow unveiled in the nuptial procession. Besides these there is only one class to mention. These are the women butchers at the Confucian School at Seoul. At no other place can women act as butchers, but these women are supposed to be descended from a wild tribe which swore allegiance to Korea and some of whose members were given this position as an hereditary one. It is said that, contrary to the usual order of things, these people get their upper teeth before the lower ones. This I have not verified, nor is it of any consequence.

The foregoing is not a complete list of all the occupations open to the Korean woman but the most important ones will be found here.

(To be continued). (v. p 570)

A Beggar's Wages.

He was no beggar at first, nor need he ever have been one; but when the monk met him in front of his father's house and, pointing a bony finger at him, said "you will be a

Female
Butchers

beggar when you are fifteen years old" it simply frightened him into being one. I've forgotten his name but we can call him Palyungi, which name will do as well as any. He was twelve and the only son of wealthy parents. How the snuffling monk knew that he was going to be a beggar is more than I can say but perhaps he envied the boy his good prospects and was sharp enough to have learned that you can frighten some folks into doing most anything by just telling them that they are *destined* to do it.

Palyungi
- is the
beggar.

Palyungi was a sensitive lad and he never thought of doubting the monk's word. He reasoned that if he stayed at home and became a beggar it would mean that his parents also would be reduced to want, while if he went away and became a sort of vicarious beggar it might save them.

How he induced his parents to let him go is not told but sure it is that one day he set out without a single cash in his pouch, not knowing whether he would ever see his father's home again. He wandered southward across the Han through C'hung-ch'ung Province; across the lofty Cho Ry'ung or Bird Pass begging his way from house to house. So sensitive was he that he hardly dared sleep under any man's roof for fear his evil fortune would be communicated to it. His clothes were in rags and he was growing thinner and thinner, eating sometimes of the chaff and beans which the horses left in the corners of their eating troughs, sometimes dining with the pigs.

Bird Pass

At last one night he was limping along the road toward a village, when his courage gave out and he sunk in a heap beside the road and gave up the struggle. He fell into a light, troubled sleep from which he was awakened by the sound of a galloping horse. It was now almost dark, but rising to his knees he saw a horse come pounding down the road with halter trailing and no owner in sight. On the horse's back were two small but apparently heavy boxes. As the horse passed him he seized the trailing halter and speedily brought the animal to a stand-still. These heavy boxes, what could they contain but money. For a moment the temptation was strong but the next moment he gave a laugh as much as to say "I'm not fifteen yet, what good would the money do me if I am to be a beggar anyway?" So he tied

the horse to a tree out of sight of the road and walked along in the direction from which the horse had come. He had not gone a mile before out of the darkness appeared a man evidently suffering from great excitement and running as fast as he could go. He fairly ran into Palyŭngi's arms. His first word was "Have you seen my horse? I am undone if I cannot find him. He was loaded with the government tax from my district and if it is lost my head will be taken off and all my family reduced to poverty." The boy asked him the color of the horse and other particulars and, when sure that this was the owner of the horse he had caught, led him to the spot where he had tied it. The owner was so delighted that he fell to crying, and opening one of the boxes took out a silver bar and tried to make the boy accept it, but he would not. After urging him in vain the man went on his way with the horse and the treasure.

So Palyŭngi's wanderings continued for two years more. He slept under no man's roof for fear of bringing it evil fortune but made his bed in the stable or under a pile of straw or in any nook or corner he could find.

At last fortune led him to the village of Yang-jil late in the autumn when the frosts of winter were coming on. Some one invited him in to spend the night but he refused as usual telling them that he might bring bad luck. As he turned away some one said:—

"There is a fine house up the valley among the hills and no one lives there. It is said to be haunted. Every person that lived there was killed by the *tokgabis*. Why don't you go and stop there?"

Palyunggi thought it over. Here was a chance to sleep in a house without injuring anyone. He accepted the proposal and after obtaining precise directions as to the position of the house started out in great spirits. The *tokgabis* surely would not have any interest in injuring him. At last among the trees he spied the tile roof of a fine mansion. He entered the gate. All was silent. The open windows gaped at him. The silence was depressing, but Playunggi entered bravely. It was now nearly dark and everything was gloomy and indistinct, but the boy groped about till he found a cozy corner, and after munching a handful of broiled rice that he had

Tokgabi

brought in his sleeve rolled up in paper, he lay down and went to sleep, oblivious of ghosts and goblins.

It might have been midnight or later when he started up, as wide awake as ever in his life. There was no apparent cause for this and yet he felt in the darkness about him an influence that was new to his experience. As he sat listening in the dark he heard a little rustling sound and something soft and light brushed across his face like the wing of a butterfly.

This was too much. He was willing to meet the *tokgabis* in the light but it was unfair to attack him in the dark. So he felt about in his pouch till he found his steel and tinder and struck a spark. This he applied to some little resinous splinters which he had brought for the purpose and immediately a tiny flame sprang up. Holding this above his head he peered about him into the darkness. He was in a large room or hall and the beams and rafters above him were concealed by a panelled ceiling across which rainbow colored dragons were chasing each other. Out toward the middle of the room he saw two long snake-like things hanging down from a hole in the ceiling. He shrank back in dismay for this was worse than *tokgabis*, but lighting some more of his sticks he soon perceived that these two things were not serpents but rope ends moving in the breeze. It was the frayed end of one of these that had brushed across his face in the dark.

Now this was a very curious sight and Palyūngi was eager to learn what connection these ropes had with the tragedies that had been enacted in this house. So he boldly grasped one of the ropes and gave it a violent jerk. Down it came, accompanied by a clang like that of iron. On the end of it hung an enormous key. Well, of course a key always suggests a money box and a money box always suggests a miser, and misers in Korea are the special victims of *tokgabis*, so putting two and two together Palyūngi thought it would be worth while looking about a bit. Now, misers in Korea do not go and dig a hole in the ground and bury their money, perhaps because they are too lazy to dig it up every time they want to count it, but they often put it in a box and hide it among the beams above a ceiling. So Palyūngi hunted about till he found an old ladder and then crawling up through

Money
box.

the hole in the ceiling was rewarded by finding a small but very heavy box tucked away among the rafters. He gave it a push with his foot and sent it crashing down through the flimsy ceiling to the floor below. The key fitted, of course, and he found himself the possessor of a pile of silver bars, enough to make him enormously wealthy. There were at least four thousand dollars' worth—good wages for four years of begging! How would he ever be able to spend all that money?

It was now growing light and shouldering his treasure-trove he trudged down the valley toward the village. Before he entered it he hid his box under an overhanging bank. He then went into one of the houses and begged for something to eat at the kitchen door. The wench in charge bade him come in and warm his toes at the fire. It seems that it was a feast day at that house and as the boy sat there in the kitchen on the dirt floor he heard the host in the neighboring room telling his guests a remarkable adventure he had once had. He was carrying the government tax up to Seoul when the horse ran away and all would have been lost had not a beggar boy caught the horse and restored it to him. Palyūngi pricked up his ears at this. It sounded familiar. The man concluded by saying:

“Ever since that I have been seeking for that boy and I have laid aside for him one third of all my income since that day, but I cannot find him.”

Palyūngi knowing that he would not now be dependent upon the man's bounty opened the door of the room and made himself known. The gentleman clasped him in his arms and fell to crying, he was so glad. After a time he told the boy that he had been provided for and should never need money again, but Palyūngi smiled and said:

“I shall not need your money for I have three times as much as your whole property is worth.”

He then led them to the place where he had hid the box and disclosed to their amazed eyes the treasure it contained. He was now sixteen years old and the prophecy had been fulfilled. So he went up to Seoul on his own donkey like a gentleman and found that his father and mother had suffered no calamity through him.

He married the daughter of the man whom he had befriended and the last heard of him was that he was holding the portfolio of Minister of Ceremonies—a position which his period of mendicancy had eminently fitted him to enjoy if not to fill.

Notes on Southern Korea.

Ma-han.

Anything that bears upon the condition of southern Korea in ancient times and that helps to throw light upon that complicated question, the composition of the Korean people, must be of interest to all who wish to gain an intimate knowledge of Korea as she is.

I have lately come across a work entitled Sak-eun-chip (索隱集) or "The Works of Sak-eun." This Sak-eun is not the man's name but his *nom de plume* and I have not as yet been able to identify him nor to determine the date at which he wrote. What he says, however, is so striking that it is worth preserving for future reference. He says, in effect:

Anciently in south-western Korea there were three tribes or communities called respectively Wŭl-la-gol (越羅骨), Sam-mu-hol (森茂忽) and Ku-ri-ch'ŭl-myo (求異鉄郊). In course of time I-yang (伊良), the chief of Wŭl-la-gol, succeeded in uniting them under one government including fifty-four villages. This kingdom, if it may be so called, was bounded on the north by Chosun; on the east by Māk (緜) and Pyön-han (弁韓); on the south by Im-na (伊那) and on the west by the Yellow Sea. When Ki-jun fled south from Chosun he came to Keum-ma-gun (金馬郡) which was in Wŭl-la-gol. The fifty-four towns, which had already been united by I-yang, bowed to Ki-jun and he became the king. The country was called Ma-han, not (馬韓) but (摩韓), the *ma* meaning not "horse" but "to soothe," to quiet," which to Ki-jun may have meant "to civilize."

We will notice that among the three tribes which I-yang

united one was called Sam-mu-hol (森茂忽). Now this last character *hol* is the same as in the word Mi-ch'u-hol (彌推忽) the ancient name of Chemulpo, and supposed to be a northern name. At least it helps to prove that the word *hol* was a native word meaning town or village or settlement. If this Sam-mu-hol was the most northerly of the three tribes then it may be that it was of northern origin while the others were of southern origin. In so far as it goes it is against the theory of a southern origin for southern Koreans in ancient times. We find here also that the fifty-four towns which comprised Ma-han were connected under one government before the arrival of Ki-jun. We have mention of that interesting tribe called Im-na in the extreme south which gives us one more kingdom or tribe whose name ends in *na* (羅) which I believe to have been the base of the modern word *na-ra* or "kingdom." Of course in these names the Chinese characters are used merely to transliterate and the *meanings* of the characters have no significance.

We should much like to know what I-yang called his united kingdom but that we are not told. He may have called it Ma-han himself, before Ki-jun came, but we have nothing definite about it.

This statement also helps us to locate the boundaries of Ma-han which seem to have been in the vicinity of the Han River in the north and to have followed pretty closely the eastern line of the present Ch'ŭng-ch'ŭng and Chul-la Provinces, but keeping probably to the west of the southern branch of the Han River, as far as this goes.

Chin-han.

This work gives a very different account of the origin of Chin-han from the generally accepted one which affirms that Chinese refugees came to Ma-han and were sent by the Ma-han authorities to the eastern part of the peninsula. The book under review gives many more particulars of this Chinese immigration and it is here that its chief value is found. The account is as follows:

Anciently the people in south-east Korea lived along the shore in the valleys. There were two communities named

Myŭng-go-heul (明古紇) and Hō-ga-whal (墟加活) they lived by fishing and hunting, though they also cultivated the ground a little. During the ancient Chosŭn dynasty in the sixteenth year of Kyōng-sun, the twenty-third year of Hyōn-wang (顯王) of the Chu (周) kingdom in China, corresponding to 346 B. C. a wild chieftain from the far north beside the Heuk-yong River (黑龍江) came and did obeisance to the king of Chosŭn. For this he was driven out of his tribe and came to Chosŭn. His name was Ang-ni Ko-han-gil. With a few companions he wandered southward into what is now Kyōng-sang Province until he reached Hō-ga-whal. The people received him well and gave him a place to live in what was called O-ch'ŭn (烏川) now the town of Yŭn-il. Being superior to the Hō-ga-whal people in intelligence he soon gained an ascendancy among them and the two communities broadened out into six, with him at their head.

The years sped on until the time of king A-wang of Chosŭn and his seventh year, the thirty-second year of Chin-eui-wang (秦始皇), 215 B. C. The kingdom of Yŭn (燕) in northern China had been overcome by Chin-si-wang and he compelled the people to build the Great Wall. A considerable portion of the Yŭn people were walled out. This displeased them much. One of the Yŭn men who was a superintendent of the work of building the wall decided that he would run away rather than submit to this. His name was Chiu-hon (秦混). He with 60,000 followers sailed from the vicinity of Shan-hai-gwan and came to Korea where they landed at the mouth of the Pāk River (白江) which is now called the Pāk-ma River or (白馬江). It is the town of Pu-yŭ in Ch'ung-c'hŭng Province. They could not understand the speech of the people there, but they had the good luck to meet a man who knew their tongue. He said his name was Chin-hun (秦薰) and that he had been driven to Korea by a storm seven years before. He was from the Chu (周) kingdom. He advised the immigrants to go eastward where they would find a pleasant place to settle. He offered to guide them. They went eastward crossing the mountain range at Cho-ryung or Bird Pass, the most celebrated mountain pass in Korea. They were the ones to discover and use it first. Arriving at the six settlements or communities above described they entered one of them

named Yün-ch'ün Yang-san (關川楊山) of which one Kol-ga-ri (骨加里) was chief. They were given a place to live to the east of this place and after two years they were comfortably settled. It was not long before Chin-hun had obtained control of the whole neighborhood and the six communities all recognized him as leader. The added numbers raised the number of the towns to twelve. After Chin-hun died it was not long before Ma-han gained control of all this section of the country by conquest, after getting control of Pyön-han (弁韓). It was at this time that the name Chin-han began to be used. Ma-han governed Pyön-han by sending a Chin-han man Chin-wan, (秦琬) the Son of Chin-hun as governor and he governed Chin-han by placing there as governor a Pyön-han chief named Ang-nong-gön (樂壘建). Pyön-han had received that name from Ma-han.

In the second year of the Ma-han king Wün-wang (元王) the first year of the Han emperor Sun-je (宣帝) B. C. 57, in the fourth moon of the year a Chin-han man of Yün-ch'ün Yang-san named Kol-ga-hol (骨加忽) a descendant of Kol-ga-ri had a son named Hyük-kü-se and he was made king of a new kingdom called Sū-ra-bül, afterwards called Sil-la. A legend about it states that Kol-ga-hol formed a liaison with a fox on Nang-san (狼山) which had assumed the shape of a woman. The fruit of this union was a child which Kol-ga-hol wanted to get rid of; so he cut a large gourd in two, hollowed out the center placed the child inside, and threw it away. Some one found it and thus the story of the egg originated.

Such is the account given by Sak-eun and it differs so radically in some respects from the other accounts that it is worth studying. We should notice that according to this account (1) The Chinese immigrants came long before the founding of Ma-han, as indeed they must if they came at the time of the building of the Great Wall. (2) That they discovered Cho-ryüŋ or "Bird Pass" (3) That since they came 215 B. C. and Ma-han was founded in 193 B. C. the conquest of Chin-han by Ma-han might very well have occurred in the time of Chin-hun's son. The dates agree remarkably well, (4) That both Chin-han and Pyön-han were so named by Ma-han, the *han* being apparently a generic word while the Chin and the Pyön were suggested by local conditions, Chin being the

family name of so many of the rulers of the former and Pyön being a sound that enters so largely into the names of the different communities of the latter.

Pyon-han.

At first there were four communities on the west bank of the Nak-tong River in Southern Korea. They were called Sül-gol-t'a (雪骨打) Ka-gal-Ung-jin (加葛雄陳) Ch'ül-wul-ch'ul-jin (鉄越秩眞) and Hal-ga (割加). They spoke the same language and were practically one. They had no calendar. The wisest among them became the leaders, a sort of patriarchal government. In ancient times a part of the Whang-i (黃夷) tribe, one of the nine wild tribes that inhabited northern Korea before Ki-ja's time, came southward and overcame these four communities and made twelve towns in all. Later they became subject to Ma-han. At the time of the Ma-han invasion the chief of this district was Ang-nong-gön (樂龔建). He surrendered to Ma-han and was sent as governor to Chin-han. The land was bounded on the north by Māk (貉) on the east by Chin-han on the south by the sea and on the west by Ma-han. Ma-han named it Pyön-han.

This ends the few notes that are given about Pyön-han. They bear evidence to the existence of an original southern stock and mention, as few other accounts do, their dealings with the north. The invasion of the Whang-i tribe if it actually occurred must have been at an extremely early date, at least 1000 B. C.

Odds and Ends.

A Cuttle-fish story.

Everyone should know that the octopus or cuttle-fish can be captured only by unmarried girls. The fish will fly the presence of a man or a married woman but in the presence of young girls they are quite tame. Such at least is the Korean notion. One time there was a wedding in a fishing village and the bridegroom had taken his bride home and they were seated in their room. It is the custom for the bride to be very quiet and not say a

Octopus

word or lift her eyes for several days after the ceremony. So the bride sat silent and demure before her liege lord. The house stood just beside the sea and a full moon was just rising over the eastern waters. A shadow appeared on the paper door. It looked like the shaven head of a monk. Suddenly the girl rose to her feet dashed at the door and ran down to the beach and threw her arms about something which the husband took to be the monk. After a time the bride returned and before she could explain her action the husband up-braided her for her immodest action and declared he would not live with her. She silently departed to her father's house, but the next day the old woman who acted as go-between came to the angry groom and said that the girl had only run out to catch an octopus which had raised its round head and the moon casting its shadow against the door made it look like the shaven head of a monk. The girl caught the octopus but was ashamed to say anything when her husband charged her with evil conduct. So the quarrel was made up.

The Hanging Stone.

In Sun-heng, Kyūng-sang Province there is a monastery called Pu-sūk Sa or "The Monastery of the Hanging Stone". It stands half way between Tā-bāk San (太白山) and So-bāk San (小白山). It is a very ancient monastery. Behind it is a great boulder on the top of which stands another stone like a roof, but a peculiarity of this upper stone is that there is everywhere a space between it and the under stone so that a rope can be readily passed between them! This rivals the rock in the Mosque of Omar, in Jerusalem, which is supposed to hang between heaven and earth.

Good Old Age.

At this same monastery there is a curious stalk of bamboo. In the days of Silla a great sage, Eui Sang, after reaching the summit of goodness at this monastery went to India and visited the Chūn-ch'uk Monastery, (天竺寺) the most celebrated in the world. When he came back he brought a bamboo staff and planting it beside the door of his room at Pu-sūk Monastery he said, "When I am gone this staff will put forth leaves and when it dies you may know that I am dead." He started away and immediately the bamboo put forth shoots, and to the present day it has not withered. In the days of Prince Kwang-ha

Omar
rock

about the middle of the seventeenth century an audacious governor cut it down, saying that he would make himself a walking stick of it. But immediately two shoots sprang up from the stump and attained the original height of the plant. It is called the Pi-sun-wha (飛仙花) or "The flower of the Spirit flown."

A Hunter's Mistake.

He was a great hunter. If a cash piece were hung at a distance of ten paces he could put his arrow head into the hole in the cash without moving the coin. One day as he sat at his door three geese flew by high in air. One of the bystanders said "You cannot bring down all those geese at one shot". He seized his bow and shot as the ancient mariner shot the albatross. The three geese came floundering to the ground. That night the hunter dreamed that three fine boys came to him and said "We are going to come and live at your house." Sure enough, that winter his wife presented him with boy triplets. He was inordinately proud of them. They grew up strong and handsome but on their tenth birthday they all fell ill with the small-pox and a few days later at the same hour died. The old man was inconsolable. He wrapped the bodies in straw and tied them as is customary to the branch of a tree on the mountain side to let the evil humors of the disease dry up before burying them; so that when buried the bodies would easily decay. Then in his grief he took to drink and would go about half drunk bewailing his loss. One night a crony of his in his tipsy ramblings stumbled along the mountain side and fell asleep right under where these three bodies hung tied to the tree. Late at night he woke and the moon shone down upon him between the bodies. It was a gruesome sight. Just then the sound of a wailing cry came up from the village below where the sorrow-stricken father staggering homeward gave vent to his grief. The man listened. A murmuring sound came from overhead. Was one of the corpses speaking? Listen! "Brothers, we have our revenge on the wicked hunter. Hear his wailing cry. His life is wrecked. As we flew through the sky, three happy geese, he laid us low at one wanton stroke, but now we are even with him. Sleep in quiet, brothers, our work is done". The next day when the hunter heard of this he broke his

Triplets

Burial Custom

good bow across his knee and never shot another arrow.

**The Donkey
Maker.**

When the celebrated Chōng Mong-ju, the last of the Koryū statesmen, was a young man he went up to the capital to attend the national examinations but did not succeed in passing. On his way home in company with six young fellow-travellers he entered the outskirts of Ma-jūn in Kyūng-geui Province. They were all very hungry and seeing an old woman sitting beside the road selling bean "bread" they eagerly purchased a piece to stay their hunger till they should reach their inn and get a good meal. Chōng Mong-ju never did things in a hurry. He always preferred to wait and see how things turned out before experimenting. He noticed that the old woman did not give them the bread that was in the tray before her but reached around and produced another batch of bread from which she cut generous portions and gave to his companions. They ate it with great gusto, but before they had finished they began to act very curiously, wagging their heads and acting altogether like crazy men. Chōng saw that something was wrong. He suspected that the bread had been medicated in some way. Looking intently at the old woman he perceived that her face wore a very curious, unhuman look. Going close to her he said :

"You must eat a piece of this bread yourself or I shall strike you dead on the spot".

There was no escape and Chōng evidently meant what he said ; so she had to take a piece and eat it. The effect was the same as on his companions. She began to go wild like them. Turning he was amazed to find that his six fellow-travellers had all turned into donkeys. He leaped toward the drivelling old woman and said fiercely :

"Tell me the antidote instantly or I will throttle you".

The old woman had just sense enough left to point to the other bread and say "That will cure them", before she too was transformed into a donkey. Chōng put a straw rope through her mouth and mounting drove furiously up the hill, lashing the donkey with all his might. It did not take long to tire her out. When she was exhausted, Chōng dismounted and facing the animal said :

"I charge you to assume your original and proper shape."

The poor broken donkey began to wag her head this way and that and soon her form began to change to that of a white fox. Before the transformation was complete Chông seized a club and with one blow crushed the animal's skull. This done, he hurried back to his six unfortunate companions and fed them with the bread which the old woman had said was the antidote. A few minutes later they had all turned back into men.

That night these six young men all dreamed the same thing, namely, that an old man met Chông Mong-ju on the road and charged him with having killed his wife, and struck him on the head so that the blood flowed down on his shoulder. In the morning, strange to relate, it was found that there was a wound on the young man's temple. The dreams proved prophetic, for when at last Chông Mong-ju met his death at the hand of an assassin on Sôn Chuk bridge in Song-do the blow that felled him was delivered on that very spot on his head.

Question and Answer.

(1) *Question.* What is the original significance of the Chang-ot (장옷) with which Korean women cover their faces on the street?

Answer. This custom came from China about 450 years ago. It was in common use among the women of the Ming Empire. At that time and for many years after, the *turumagi* or outer coat was not worn by respectable Korean women and the *chang-ot* was made to serve two purposes, first that of a head cover and second that of cloak. The sleeves were added to make it look like a coat. The story that the sleeves were put on in order that when men were called away to war their wives might give them these cloaks to wear as coats is entirely mythical. The *chang-ot* is so named because it was first used by women in going to "market." The country fairs or markets are called *chang* and so these garments are "market clothes." That the custom came from China is shown by the fact that a common name for *chang-ot* is *Tang-eui* or (唐衣).

Qpssm-
-cloak
(coat)

Tang-
-eui

And, by the way, the use of this character shows that those things in Korea named *tang*, as *tang-p'an*, *tang-sok*, *tang-je*, *tang-na-gwi*, *tang-yo-ka*, *tang-sū* etc. did not necessarily come into Korea at the time of the *Tang* Empire in China. In fact this *tang* is a general name for China, used ever since the time of the great Che-yo To-tang-si (帝堯陶唐氏). The *sseul-ch'i-ma* of Song-do is practically the same as the Seoul *chang-ot*. but it has no sleeves. In P'yŏng-yang instead of these the women wear enormous bell shaped hats that come down so that the face is practically hidden. This hat is called the *sa-kat* because made of *sa* a kind of reed, and is said to have come down from the time of Ki-ja, 1122 B. C.

(2) *Question*. Why do palace women and attendants at weddings wear so much hair?

Answer. It is said that a certain princess living in Song-do during the last dynasty had a deformity of some kind on her head, and to cover it she put on a large amount of hair. And this set the custom; just as the deformity of a certain queen in the west gave rise to the reprehensible habit of wearing bustles. Another explanation is, that, in carrying boxes on the head at weddings, instead of using a cloth pad to protect the head, it came to be considered good form to use a pad of false hair.

(3) *Question*. The other day I saw two men bowing to the ground before each other in the muddy street; what might be the occasion of this?

Answer. When a man's father dies he goes into deep mourning and is not supposed to see or visit his acquaintances for a hundred days. After that when he meets a friend for the first time both of them bow to the ground, the friend in honor of the dead man and the mourner in reply to the low salute of the friend. But this is not often seen in Seoul for the custom is mostly confined to Kang-wŏn Province. The men who were seen bowing thus were probably from that province.

If a slave has been manumitted for any reason and after a long interval should happen to meet his former master he will bow to the very ground, but of course the master will not bow. In the case above cited both men bowed, so the explanation must be that given above.

Editorial Comment.

In the Kobe Chronicle for Dec. 18th the editor comments on what he is pleased to call our ignorance of political economy in that we affirmed that the embargo on the export of rice from Korea was injurious to the country. We would like to call his attention to the fact that political economy is not an exact science like mathematics and, unfortunately for his contention, the book knowledge of political economy which he quotes so glibly was made for enlightened countries where there are good facilities for transportation, where the people have easy access to foreign markets and where the general intelligence of the people makes it possible to take advantage of foreign markets. Those so-called laws are not universally applicable. Let us take for instance an inland town in Korea where there is enough rice to feed the local population. The local magistrate forbids Korean agents of the rice merchants in Seoul from buying up this rice but when a Japanese agent arrives, who has no treaty right whatever to buy a grain of rice in the interior, the magistrate cannot control him. He buys the rice, transports it to the neighboring river and floats it down to the sea at little or no cost. The Koreans have the money but they have no rice. They cannot eat money. The editor of the Kobe Chronicle says that with their money they can send away and import rice and be as well off as if they had not sold. If this is not ludicrously untrue on the very face of it, it will not take long to show that it is. Even if the Koreans knew where to buy, which they do not, and had agents who knew how to buy, which they have not, and foreign rice were pleasing to the Korean taste, which it is not, even then it would cost the Koreans much more; for their middle men must be paid and instead of floating the rice *down stream* at practically no expense it has to be laboriously towed *up stream* to its destination. Our book-learned cotemporary is perhaps laboring under the idea that Korea is a thoroughly developed country, covered with a network of railroads which make the cost of transportation equal in either direction. We would

suggest that the editor of the Kobe Chronicle examine into the condition of affairs in Korea and lay his book on the shelf a while before criticizing the statement that the embargo on the export of rice from Korea was a prime necessity. One might as well talk about the margin of cultivation among the Esquimatix or the balance of trade between the Apache and Ute indians as to talk about applying the canons of political economy, as developed in Europe, to the primitive conditions of Korean rural society.

Correspondence.

The Presbyterian Church of Manchuria.

Liaoyang, Manchuria.

Dec. 15th 1901.

To the EDITOR of

The Korea Review.

Dear Sir,

At a meeting of the Presbytery of Manchuria held at Newchwang last month,—the first since the Boxer persecution,—the elder Wang Cheng Ao of Liaoyang made a statement to the court of the circumstances under which he and other Christians fled to Korea last year, and of the most brotherly way in which they had been entertained by the Korean Christians and by the missionaries all along their line of flight from the Yalu to Chemulpo.

His account was received with feelings of profound gratitude to God for the way in which He had raised up friends for His people when scattered abroad in their day of adversity.

I was thereupon instructed, in the name of the Church of Manchuria, to convey heartfelt thanks to all concerned for the ungrudging hospitality thus shown, and for the spirit of courtesy and brotherliness that was willing to receive those who were in bonds as bound with them.

The Lord reward them in that day when before all nations He will recall how once, when He came to them as a stranger, they took Him in!

May I rely upon your kind aid in conveying, in the widest way you know how, this expression of gratitude from The Presbyterian Church of Manchuria to the Church in Korea.

I am,

Your obedient servant,

GEORGE DOUGLAS,
Moderator of Presbytery.

News Calendar.

Through the Chinese Minister in Seoul Chinese fishermen have secured a license to fish off Whang-hā and P'yūng-an Provinces. An annual license fee is paid.

In Ye-an, Kyūng-sang, Province, is the shrine of the great scholar T'oé Gye. It was recently rifled by thieves and the tablet was carried away. It caused an immense stir among the people. The governer took the severest measures to detect the culprit but without success. The Emperor has given \$1000, to repair the shrine and replace the tablet by a new one.

The following fact is given to show what the Koreans consider to be the greatest injury one man can do another. An *ajun* or yansen-runner in Kim-ha in the south made bold to bury his father too near the grave of the ancestor of one Yi Yu-in. The latter, having been appointed prefect of the district promptly dug up the *ajun's* grave and destroyed it. The *ajun* paid him back by digging up the prefect's father's grave and scattering the bones to the four winds. After which he naturally left for parts unknown.

His Majesty, recognizing the great suffering caused by the severe cold sent out a policeman to look up needy cases in order to offer them help. The policeman made out a list of his own acquaintances and friends and left out all others. The result is that he is now suffering in a cold prison cell the just punishment for his misdeeds.

On the fifth of last month when the streets were so dangerously slippery many painful accidents occurred but there was only one fatal accident. A woman going to a ditch to wash some clothes fell heavily and was so severely injured that she died on the spot.

During the present winter about ninety people in Seoul have frozen or starved to death.

Seven foolhardy highwaymen, armed to the teeth, attacked an official at Tong-jak on the Han River near Seoul. He was travelling with a retinue. The official and his suite had to say good-bye to their money and most of their clothes. The robbers took their booty and went to Kwa-

26 Aug 1

Ch'ün. On the road they met some horses loaded with government revenue and escorted by five soldiers. The thieves did not reckon on much resistance and attempted to steal the government money, but the five soldiers gave so good an account of themselves that the seven robbers are now cooling their wits in jail.

In Ok-ch'ün, Chül-la Province, on the nineteenth of December a government building was burned and its contents, consisting of \$3624 of government tax, was lost. About the same time \$3900 of government tax was lost in the same way at Chŭng-eup. We fear that something may be read between the lines here.

On the fifth instant the magnificent new office building of the Seoul Electric Company in the center of Seoul was destroyed by fire. Only three days before, the company had opened the building by an entertainment which was attended by a large number of foreigners and natives. The fire is said to have originated in a defective flue in which the workmen had left a piece of scaffolding. We understand that the building was insured and that the company will recover \$48,000. With characteristic American energy the company will begin the reconstruction of the building immediately and they hope to have it ready for occupancy again in six months. The ponderous fireproof safe was uninjured by the heat. The paint inside the safe was not even cracked. The contents of two "fireproof" Japanese safes were found in ashes. It was discovered that between the outer and inner plates of these safes nothing had been used but sand.

On New Year's day His Majesty received the diplomatic and consular bodies, and the foreign employes of the government in audience.

Last autumn the ginseng crop amounted to 28,000 lbs. of red ginseng and 35,000 lbs. of "wet" ginseng, or undried ginseng. The whole crop was sold to Yi Yong-ik who, after marketing the crop in China, was to have paid the farmers for it. He now claims that the farmers deceived him as to the amount and he says he will pay them one dollar a pound instead of eight dollars which is the usual price. This will be a saving of some \$350,000. Naturally the farmers do not acquiesce in this arrangement and 195 of them have come up to Seoul to secure redress.

Prince Yi Chä-sun has been appointed special envoy to attend the coronation of Edward VII of England. A better appointment could hardly have been made, for the Prince has seen a great deal of foreigners and his magnificent physique cannot but attract attention.

The government is building an enormous Buddhist monastery about a mile outside the East Gate. It is intended that this will be the head monastery in Korea and will hold the same relation to Buddhism in Korea that the Vatican does to Roman Catholicism throughout the world. It will contain between three and four hundred *kan* of buildings and the plan is the same as that of the great Ch'ün-ch'uk Monastery in Thibet. The ceremonies connected with the commencement of this work took place on the fourth instant. Monks from all over the country to the number of 800 or more congregated at this spot together with Japanese

monks from the Japanese quarter in Seoul. An immense crowd of Koreans surrounded the place to view the scene.

The Seoul Fusan Railway will prove an inestimable blessing to the Korean people, but the Ching family are not able to see it just now, as the projected road passes close to the tomb of their great progenitor near Tong-nā. A great number of that family are besieging the Foreign Office to have the railroad go by some other route. If that railroad were to keep clear of all the graves between here and Fusan it would be a thousand miles long rather than three hundred.

The Japanese local paper says that the revenues of the Household Department for 1902 will be as follows

From sale of Ginseng.....	\$300,000
.. rice tax.....	500,000
.. mining licenses.....	500,000
.. fisheries and salt.....	100,000
.. minting.....	500,000
.. sale of offices.....	1,000,000
.. Emperor's private purse.....	750,000
.. gifts for the Queen's tomb.....	500,000
	<hr/>
	4,050,000

The government contemplates the erection, just east the Imperial Altar of a large stone tablet commemorative of the achievements of the present reign. As the present condition of the exchequer does not permit of an appropriation for this purpose out of the public funds an invitation has been extended to all officials of whatever grade to contribute toward this object. It must be plain to all that the events of the present reign have been momentous enough to warrant such a monument. The opening of Korea was one of the great events of the nineteenth century, for the Far East.

Pak Che-sun, whose place in the Foreign Office was filled by Min Chong-muk during his absence in Japan, has resumed the duties of Minister of Foreign affairs.

A telegraph line has been completed from Vladivostock to the town of Kyng-sung which is about 150 *li* south of the Tuman River. The matter of connecting this with Wonsan has not yet been decided upon but of course it will be done before long.

Several Russian agents interested in the manufacture of glass have arrived in Seoul with the intention of looking into the feasibility of manufacturing glass in Korea. The Russian authorities have asked the government for the loan of a portion of the imperial mint in which to carry on the experiments. In view of the fact that in the early eighties Von Mollendorf brought experts here for this same purpose and failed, it will be interesting to note whether this new venture will be a success. There certainly is enough sand about here but the question is whether it is the kind of sand which can be utilized for the making of glass. It will be a distinct advantage if this sand can be made useful. Those who remember the days when we had to tramp across the "little

Sahara' on the way to Chemulpo will be glad to have their revenge off that terrible strip of sand.

Heretofore the government has been accustomed to supply the students in the various schools with their tiffin and also to supply paper, pens, ink, etc. for the work, but as the public finances are so low it has been decided to discontinue this practice and the students will have to provide their own materials and their own food. In one school the students study continuously from ten till three without any intermission at noon.

To help out the funds for completing the great Buddhist monastery which the government is erecting outside the East Gate each of the seven main government departments and of the three secondary departments are asked to contribute five million cash each. It will amount to \$20,000, Korean money.

Yi Hak-yŭn a "strong man" of Nam-yang, forty miles from Seoul distinguished himself the other day and proved that the Korean stock is by no means played out. Crossing *Pinul-ch'i* Pass he met three armed brigands who demanded his pelf. Though he was entirely unarmed he made a dash at the nearest one, knocked him down, secured his sword and with it killed the other two. The third one he bound and brought in and delivered to the police.

The Foreign Office has applied to the Finance Department for the funds necessary for sending the new minister, Min Yong-chan, to France. He will probably start in February.

Nam Yang is so infested with bands of robbers that more than half the houses are deserted and things are in a chaotic condition. A company of police are to be sent to restore order.

A fire in Su-wun on the fifth of January unfortunately resulted in the death of an entire family. On the same day a family of five people living outside the South Gate froze to death.

In P'yŭng-gang, Whang-hŏ Province, there has been an outbreak of vandalism among the Korean gold-miners. They have formed a marauding party and terrorized the whole district stealing women, cattle, food and money. The government is asked to send troops at once.

In Eui-ryŭng they had last summer all the rain that was lacking everywhere else in Korea. Over twenty miles of irrigation works were washed away and it will require the entire revenues of the district to repair them.

The "gold brick" has appeared in Korea. A crafty gentleman gave his friend two large pieces of gold and received in exchange the deeds for valuable rice-lands. The next day the man who sold the fields found that he had only a couple of gilded stones to show for them.

It is reported that the Korean government has consented to the request of the U. S. government relative to a further occupancy of the present legation grounds in Peking, until the end of the current year.

The Chief Commissioner of Customs has informed the Foreign Office that if the Superintendents of Trade at any of the ports persistently absents himself from his post his pay will be stopped.

At the new monastery outside the East Gate there will be placed one director, one assistant director, one secretary, one assistant secretary, nine clerks, two accountants, four messengers, fifteen *kisus*, five policemen and fifty "soldier monks".

On the ninth inst. the grandson of Prince Yi Chǎ-sun was married to the daughter of Sim Kōn-t'āk. His Majesty the Emperor made them a present of one thousand dollars.

Two more regiments are to be enlisted one of which will be stationed at Kyūng-ju and the other at Chin-ju both in south Kyūng-sang Province.

We learn from H. J. Muhlensteth, Esq. that he has received from His Majesty an appointment as an adviser to the Foreign Office. This appointment has not been officially announced. We understand that this does not affect the position of Mr Sands as Adviser to the Foreign Office.

There has been serious trouble in the Military School. The students supposed that they would be given the preference in the selection of officers for the army but as outsiders were continually being appointed instead these students were much dissatisfied. Nine of them took the lead in a demonstration against the authorities. They made out a written complaint to which four hundred and eighty out of the five hundred and forty students verbally subscribed. On the night of the ninth instant they presented this petition in a body to a captain who was on duty at the school. He refused to receive it saying that it should be presented to some one higher in rank than himself. Upon this the irate young men proceeded to act in a riotous manner smashing windows and making themselves generally obnoxious. Then they all left the place and went home or wherever they pleased. This fact was soon communicated to the authorities of the school who came in hot haste to quiet the disturbance but found only about sixty men at the school. Shortly after this thirty two of the men who had been away returned to the school having been persuaded to this course by their parents and friends.

When His Majesty learned of the trouble he gave orders for the arrest of the unruly students. This becoming known, almost all the recalcitrants hurried back to the school for fear of something worse. The military authorities looked into the matter the next day and the nine men who led in the revolt were landed in jail at the War Office and the sixty men who had not run away and the thirty two penitents who came back immediately were all given the rank of captain. Most of these were not members of the highest class in the school. The four hundred and twenty men who are left declare they will not study, though they have come back.

The local papers tell us that in the appointment of superintendents of the work of building the Queen's tomb at Keum-gok the four political parties have been considered. From the *No-ron* party 800 have been appointed, from the *So-ron* party 500, from the *Nam-in* party 400 and from the *Puk-in* 300. This makes 2000 superintendents in all! We are not told how many workmen there are.

A Korean telegraph line has been lately completed between Masan-po and Chin-ju, the capital of South Kyŭng-sang Province.

The Department of Agriculture, Commerce, etc. has remitted to the Finance Department the license money received from Korean miners. Each mine pays six and three quarters ounces of gold per month.

The people of Kwe-san have voted to raise a monument in honor of Kim Sang-il a former official who lives in that district. He has opened his private storehouse and fed many poor people and has supplied many with arms to defend themselves against brigands. No one appreciates kind and generous treatment more quickly than the Korean.

Full reports have come in as to the damage done by the the fearful storm in Chŭlla Province on Sept. 24th. They are late in arriving but are vouched for as being correct. The storm raged from the 24th until the end of month. The damage was as follows.

In Kwang-ju.....	920	houses	
„ Na-ju.....	967	„	and 17 lives
„ Chang-sŭng.....	310	„	„ 85 „
„ Yŭng-gwang.....	530	„	„
„ Tam-yang.....	206	„	„
„ Nam-py'ŭng.....	251	„	„
„ Ch'ang-py'ŭng.....	90	„	„
„ Ko-ch'ang.....	128	„	„ 5 „
„ Kok-sŭng.....	209	„	„ 3 „
„ Ok-kwa.....	195	„	„ 5 „
„ Ham-py'ŭng.....	103	„	„
„ Heung-dŏk.....	21	„	„
„ Kwang-yang.....	82	„	„
	<u>4012</u>	„	<u>115</u> „

News comes for the first time of the wreck of a Korean junk at the mouth of the Tuman River. It had been to Vladivostock on a trading trip and returning was overtaken by a storm and was wrecked. Of the crew five escaped and the remainder, ten in all, were drowned. This occurred on Oct. 29th.

The Prefect of Kil-ju was ordered by the Home Office to stop the collection of taxes but through excess of zeal he collected \$6,000, more. For which reason he is ordered to resign.

The native paper states that the question of Japanese colonization in Korea is all the talk in Tokyo and it is said that Japanese agents have made a careful examination of portions of southern Korea noting the topographical, agricultural and social conditions carefully.

Yun Su-pyŭng, having studied sericulture in Japan, has returned with the necessary apparatus for teaching this important industrial art.

On Christmas day twenty-four houses and a large amount of grain were destroyed by fire in Cho-gye.

The case of Yi Ch'ang-geun is a curious one. He went to America to engage in trade! While there he says he "met" a brigand who relieved him of all his spare cash, and was forced to apply to the U. S. Govern-

ment for money to secure his passage back to Korea. The name of the place where this occurred is, in the language of Mr. Yi,—Ruguri (?)

There are large copper mines in the town of Kap-san in the far north. The native paper says that recently a disastrous landslide occurred there which entombed 600 (!) men. It seems impossible to accept these figures.

Three masked burglars broke into the Law Department buildings on the night of the 12th instant and bound two of the clerks and looted the place carrying away some \$600. worth of plunder.

The friends of Dr. A. D. Drew will be glad to learn his present address which is 1262 7th Ave. Oakland, California.

The strenuous effort on the part of the Finance Department to make former prefects disgorge their illgotten gains has resulted in the arrest and imprisonment of eleven ex-prefects, who at different times had charge of the important districts, Su-wun, Hong-ju, Kong-ju Kang-neung, Chün-ju, Whe-ju, Yün-an, P'ung-geui, Po-süng, Chin-hä, Ulsan, An-dong, Chik-san, Hä-nan, Hyüp-ch'ün, Hä-mi, Nam-wün and Mu-jang.

The criminal laws of Korea which have been under revision have now been finished and will be published shortly.

An inspector of country prefectures named Hyün Yüng-un who was supposed to go down to the country and see that things were being properly conducted in various districts has been having a very gay time of it. In Ulsan he seized seventy-three men and extorted \$2,700 from them; in Yang-san he seized fifteen men and extorted \$1,500; in Eun-yang from five men he took \$1,000; in Ky'ng-ju from ninety-four men he took \$24,000; in Yöng-ch'ün from twenty-two men he took \$4,400. A crowd of people from those districts have come up to Seoul to try to get back their money.

Chemulpo is bringing Korea more and more in touch with the world at large. We used to think of Korea as the last corner of the world but now all that is changed. For some time the great steamship lines across the Pacific and from the East to Europe have been represented by Holme Ringer & Company of Chemulpo, and now we learn that E. Meyer & Company of Chemulpo have been made agents of the magnificent North German Lloyd Steamship Company. They have on view in their store in Chemulpo elaborate plans of the vessels of that line and they quote figures on trips to any part of the world. In fact one can buy a ticket at that office which will take him clean around the world without the purchase of any other ticket whatever. Between these two firms the foreigner in Korea can have his choice of all that is best in the way of travel that the East has to afford. We look forward to the time when these great lines shall have direct connection with Chemulpo. That ought to be a reasonable hope in view of the fact that one of the eastern termini of the Siberian Railway will be at the head of the Yellow Sea.

It has been decided not to build the barracks in Song-do which were contemplated and the large amount of timber which was brought there for that purpose is for sale.

Dr. Richard Wunsch who lately arrived in Seoul as court physician

has begun his work in the palace, and three Koreans from the Imperial German Language School, which is under the efficient direction of Prof. Bolljahn, have been appointed as his interpreters.

On the arrival of the Chinese Emperor in Peking the Emperor of Korea sent a telegram congratulating him on the auspicious event. The Emperor of China answered in a fitting manner.

As His Majesty enters upon his sixth decade he has ordered every government official in the land to compose two poems in honor of the event.

The Foreign Office has informed the Home Office that in future foreigners who are found travelling in the interior without passports will be fined.

During 1901, ninety-three men-of-war entered Chemulpo, of which there were thirty-five Japanese, twenty-one English, fifteen Russian, eleven French, five Austrian, four German one Italian and one American. Of merchantmen there were 454, of which there were 298 Japanese, 124 Korean, 26 Russian, 3 English, 1 Norwegian, 1 German and 1 Chinese. Compared with 1900 there were forty-seven more men-of-war and thirty-one more merchant vessels.

The native papers tell us of a fierce fight that took place in December in the border town Hu-ch'ang on the Annak or Yulu River between 500 mounted Chinese bandits and a Korean force composed of tiger hunters and soldiers. Thirty houses had been burned and hundreds of others looted; one Korean had been killed and forty-four beaten till nearly dead. Then the tiger hunters and local soldiery attacked the marauders and in a running fight twenty Chinese were killed, thirty-seven captured while several others froze to death. The remainder were driven across the Yalu.

We deeply regret to have to announce the death on Jan. 31 of Anna, the infant daughter of Rev. and Mrs. H. O. T. Burkwall. The funeral service was held on Saturday, Feb. 1st.

For the Emperors use at the festival called Nap-p'yŭng (from which, by the way, the last month of the Korean year is named) the people of Kim-sŭng sent up two tigers, one bear, and twenty or more deer and smaller game.

A wealthy man of Kang-wha named Whang Pong-heui has given to the poor people of his neighborhood 200 bags of rice. The government has recognized his generosity by conferring on him the rank of *chu-sa*.

The Fusan paper states that the Japanese population of that town has grown from 6094 in 1900 to 7014 in 1901 an increase of almost a thousand, or over 16 per cent.

The Famine Relief Commission, heretofore mentioned, has sent to all the prefectures for statistics of needy parties. It has already distributed to needy people in Seoul 1000 cash apiece, or forty cents.

On December 6th at San Francisco a daughter was born to Dr. and Mrs. A. D. Drew. On January 18th a daughter was born to Rev. and Mrs. G. H. Jones of Chemulpo. In January a daughter was born to Mr. and Mrs. Luhrs of Chemulpo.

KOREAN HISTORY.

The king decided that there was no possibility of riding himself of this incubus but by sending the crown prince to China. The escort consisted of forty men, and there were three hundred horse-loads of gifts. In good time all arrived at the court of the Mongol emperor. Gen. Cha however did not enjoy his triumph, for at this very time he sickened and died.

When the prince arrived at the Chinese court the emperor was away on a campaign against the Sung Empire in the south; so he announced himself to the official in charge at the capital, Song Kil. The latter asked if the king had as yet gone back to Song-do, to which the prince replied in the negative, but added that the king would go as soon as possible if the emperor demanded it. Song Kil rejoined "How can we recall the soldiers so long as the king does not leave Kang-wha?" The Prince replied "Gen. Cha said that if I came the troops would be recalled. If they are not recalled the people will have no hope except in flight." When Song Kil heard this he countermanded an order which had been given for additional troops to be sent into the peninsula. Word was sent, instead, ordering the destruction of the palaces on Kang-wha. The order was obeyed and it is said that the fall of the buildings sounded like distant thunder. But the aged king who had suffered so many vicissitudes of fortune was not to survive this great shame, and in the summer of 1259 he passed away.

Koryū was now without a king and the crown prince was far away in China. It was decided to form a regency to act until the return of the prince. At first it was conferred upon the second son of the deceased king but the officials, remembering that the dying king had said "Put my grandson in as regent until the prince returns", made the change, and the crown prince's son, Sun, became regent pending his father's return.

As the Mongol troops continued their depredations in the north an envoy was again dispatched to the emperor's court. As the latter was still away campaigning in the south the envoy made bold to follow him up. He passed Chŭk-san and finally found the emperor at Hyŭp-ju and delivered his message. The emperor said "If you profess to be friendly with me why are you always talking about my troops being in the way? Yet since the crown prince has come to China I am willing to show you this favor". He thereupon sent an order for the retirement of all Mongol troops from Korea.

Some busybody told the emperor that Koryŭ had no desire to hold faith with China and in consequence an envoy came in haste to Song-do demanding why the people who had fled to the islands did not return to their homes. The reply was that the detention of the prince in China was a cause of uneasiness and that even if he returned it would take at least three years to get the people back to their homes; how much less could it be done with the prince in China. This then became the standing complaint of the Mongols, that the Korean people would not come back to the mainland.

By this time the uncertainty of affairs and the fact that the central government was weak and the Mongols still numerous caused great instability in the north. The people were easily induced to revolt on the slightest provocation. It became a regular custom for the people, if they did not like their prefect, to kill him and transfer their allegiance to the Mongols. The central government did not dare to punish them, for this would provoke the Mongols, and reprisals would be in order. At the same time there was trouble in the south, for pirates from both Japan and the Sung kingdom of southern China kept ravaging the island of Qnelpart. An official was sent from Song-do to take in hand the defense of the island but the people found him worse than the pirates had been.

It was in 1260 that the crown prince followed the emperor southward, but soon after reaching the emperor's camp the latter died in the town of Hap-ju and Gen. A-ri Pal-ga took the reins of power arbitrarily. The prince knew that the great general Hol-p'il-ryŭl (Kublai) would doubtless become emperor in spite of this seditious movement on the

part of A-ri Pal-ga; so he secretly effected his escape from the latter's camp and struck directly across the country to Kang-nam where he found Hol-p'il-ryŭl in charge of an army, and, informing him of the emperor's decease, they both hastened toward Peking. It was not till the crown prince returned to Peking that he learned of his father's death and he hastened to assume the mourner's garb.

The emperor, Kublai Khan, sent him back to Koryŭ with great honor, believing that, as he was to become king of Koryŭ, the vassal power would thus become more closely united to China. Two Mongol generals came with him as escort. These were Sok Yi-kā and Kang Wha-sang. On the way these generals were told by a Koryŭ renegade that the crown prince would change the capital to Quelpart. They asked the prince to face this man and deny the charge but he assumed a royal attitude and exclaimed "I would cut off my hair and become a slave before I would meet the villain". The generals were ashamed to press the matter. As they approached Kang-wha the prince's son, the acting king came with a great retinue to meet them at Che-jung Harbor, where they all took boat and crossed to the island. As the Mongol generals strongly urged the king to go back to Soug-do, the latter sent many of the officials back there in order to make it appear as if he would follow shortly. All Mongol soldiers were now recalled from Koryŭ and all their prefects as well. The emperor likewise gave the king a present of seals, clothing, bows, arrows, silks and other articles of value. The king so far couced to the wishes of his suzerain as to remove from Kang-wha to Tong-jin on the adjacent mainland, from which, however, it was but half an hour's sail across to the island again. In addition to this the king sent the heir apparent to China with gifts, of which, in view of the depletion of Koryŭ's treasury, the officials gave the greater part out of their private means. The main request preferred at Kublai's court was that he would not listen longer to the representations of Koryŭ renegades whose one object was to stir up strife and keep the countries at war with each other. The emperor assented to this.

In 1261 the emperor made a requisition upon Koryŭ for a large amount of copper and lead. The king did not have

the copper and yet did not dare to refuse ; so he sent to A-t'o in China and bought copper and delivered it as ordered, but told how he had procured it. The emperor charged him with lying and claimed that he was remiss in her duties as a vassal. He moreover ordered that the king take a census of Koryū, establish a horse relay system, train soldiers and prepare provisions for an army. The king was unable to comply and an estrangement grew up between him and the emperor which was unfortunate for both. Hong Ta-gu, a Koryū renegade, took advantage of this to charge the Koryū prince, who was then in Peking, with having insulted the Mongol crown prince. The emperor believed the charge and cut off the Koryū prince's revenues and treated him with marked coldness. Hong also poisoned the emperor toward Koryū by intimating that she would soon attempt to throw off the yoke of China. But by the following year the relations seem to have become cordial again, for when the king asked that the tribute be remitted on the ground of the heavy expense of rebuilding palaces at Song-do, the emperor not only consented but sent a present of 500 sheep. Koryū was also fortunate in the sending of an envoy to Japan, for he returned with a large amount of rice and cloth from Tsushima, which had been stolen by Japanese corsairs.

In 1263 the king was ordered to repair to Peking. A long discussion followed, some of the courtiers advising one thing and some another. The monks at this time said, in effect, "I told you so", for they had long ago promised the king that if he would favor them he would not be called to Peking. But go he did, leaving his son to administer the kingdom in his absence. Sun, whom we will remember as the Koryū gentleman who had married a Mongol princess and who was thoroughly Mongolized, told the emperor that there were 38,000 troops in Koryū and that someone should go and bring them to China where they could act as allies for the Mongols in their conquests. To this Yi Chang-yung, who was in the king's retinue, answered. "Formerly we had that number of soldiers but many have died and few are left. If the emperor cannot believe this let him send Sun with me to Koryū and we will review all the troops and learn the truth." This was a telling blow, for Sun knew that if he once crossed

into Koryŭ territory his life would not be worth an hour's ransom ; so he discreetly held his peace. The king came back to Song-do in December of the same year.

In 1264 the Japanese pirates made another descent upon the shores of southern Koryŭ but were driven away by the royal forces under Gen. An Hong.

In 1265 the seed was sown that led to the attempted invasion of Japan by the Mongols. A Koryŭ citizen, Cho I, found his way to Peking and there, having gained the ear of the emperor, told him that the Mongol power ought to secure the vassalage of Japan. The emperor listened favorable and determined to make advances in that direction. He therefore appointed Heuk Chŭk and Eun Hong as envoys to Japan and ordered them to go by way of Koryŭ and take with them to Japan a Koryŭ envoy as well. Arriving in Koryŭ they delivered this message to the king and two officials, Son Kun-bi and Kim Ch'an were appointed to accompany them to Japan. They proceeded by the way of Kó-je Harbor in Kyŭng-sang Province but were driven back by a fierce storm and the king sent the Mongol envoys back to Peking. The Emperor was ill satisfied with the outcome of the adventure and sent Heuk Chŭk with a letter to the king ordering him to forward the Mongol envoy to Japan. The message which he was to deliver to the ruler of Japan said "The Mongol power is kindly disposed toward you and desires to open friendly intercourse with you. She does not desire your submission but if you accept her patronage the great Mongol empire will cover the earth." The king forwarded the message with the envoys to Japan, and informed the emperor of the fact.

Meanwhile the emperor was being worked upon by designing men who were seeking to injure Koryŭ. They succeeded so well in their designs that he sent an envoy bearing a list of specified charges against the king. (1) You have enticed Mongol people to Koryŭ. (2) You did not feed our troops when they were in Koryŭ. (3) You persistently refuse to come back to the capital. (4) When our envoy went to Koryŭ you had a spy watch him. (5) Your tribute has not been at all equal to the demand we made. (6) You brought it about that the Japanese did not accept our offer. The emperor's

suspicious continued to increase until finally he sent a general, U-ya Son-dal, to demand that Yi Chang-yong and Kim Chun, two of the most influential officials of Koryŭ, together with the father and son of the latter, be brought to Peking. Kim Chun, on learning of this, advised that the envoy be promptly killed and that the king remain in some island, out of harm's way. But the king knew that such a course would be suicidal and firmly refused. So Kim Chun himself put Gen. U-ya Son-dal to death and then announced the fact to the court. The king and court were dumbfounded at his temerity but dared not lay hands on him, though they all felt sure they would suffer for his rash act. Fortunately for them, however, other events of great importance were happening which distracted the attention of the emperor and secured immunity from punishment. These events we must now relate.

The Mongol and Koryŭ envoys, upon reaching the Japanese capital, were treated with marked disrespect. They were not allowed to enter the gates, but were lodged at a place called T'ā-jā-bu, outside the west gate of the city. There they remained five months, and their entertainment was of the poorest quality. And at last they were dismissed without receiving any answer either to the emperor or to the king.

Kublai Khan was not the kind of a man to relish this sort of treatment and when he heard the story he sent a messenger straight to Koryŭ telling the king "I have decided to invade Japan. You must immediately begin the building of one thousand boats. You must furnish four thousand bags of rice and a contingent of 40,000 troops." The king replied that this was beyond his power, for so many of the people had run away that workmen could not be secured in sufficient numbers. The emperor, however, was resolute and soon sent an envoy to see if his orders were being carried out, and to make a survey of the straits between Koryŭ and Japan, in the vicinity of Heuk-san Island. The emperor could scarcely believe that the Japanese would dare to treat his envoy so disrespectfully as had been reported and he suspected that it was some sort of ruse that the king of Koryŭ had been playing on him; so he decided to send his envoy Heuk Chŭk once more to Japan. This time also he was accompanied by a Koryŭ envoy, Sim Sa-jŭn.

Meantime Kim Chun finding that his foul murder of the Mongol envoy went unpunished, became prouder and more headstrong. His son stole two boatloads of vegetables intended for the king's own table. This roused the ire of the king. Kim Chun might kill all the Mongol envoys he wished but when it came to stealing from the king's table something must be done. There was only one official, Im Yun, who hated Kim Chun worse than he feared him and the king selected this man for the work in hand. Sending away all the other officials to a neighboring monastery to sacrifice to Buddha for his health, he summoned Kim Chun and, when he had him at his mercy, let Im Yun fall upon him with a club and take his life. Kim Chun's brother likewise fell the same day and the household of the offender was broken up. The usual impotence of the king was illustrated here by the very trick to which he was forced in order to rid himself of his traitorous subject.

The spring of 1268 opened, and still the envoys had not returned from Japan. The Koryū people managed to capture some Japanese from Tsushima who had come near the Korean coast. They were sent to Peking together with an envoy. The emperor was delighted, showed the captives all over the palace and reviewed the army before them. After showing them all the grandeur of the Mongol court, he sent them back to tell their king about it and to urge him to make friends with the great Yuan empire. This same year the crown prince went to the Mongol court.

Im Yun, whom the king had used as an instrument for the removal of the obnoxious Kim Chun, did not intend to go without his reward. He began to plan how he might become a king-maker himself. He desired to depose the king and put another in his place who would be quite subservient to himself. To this end he began to banish those who might oppose him in this scheme, and at last when he had cleared the way and deemed the time ripe, he surrounded himself with a powerful guard and called all the officials to a council. He told them that the king desired to kill him, but rather than die tamely he was resolved to do something desperate. He asked them if they agreed, but no man dared to open his mouth. Then putting on his armor he led the way to the palace and proclaimed Chang as king. This Chang was a distant relative of

the king. He also made all the officials bow to him. The records say that this deed was accompanied by a tremendous storm of rain in which the deposed king was driven forth on foot. Im Yun and his lewd followers then proceeded to loot the palace.

The parvenu Chang, at the instance of Im Yun, sent an envoy to the Mongol court saying that the king had handed over the reins of government to him. The king's son, who had gone but lately to the Chinese court, was now on his way home. He arrived at night on the farther bank of the Yalu River and was there met by a secret messenger who had crossed in the dark to tell him that Chang had usurped the throne and that soldiers had been stationed at Eui-ju to kill him when he arrived. So the Prince turned and hastened back to the emperor and a letter was immediately dispatched demanding the reinstatement of the rightful sovereign. After two such appeals had remained unanswered the emperor threatened to send an army to enforce the demand. The officials thereupon became afraid and reluctantly put the rightful king back upon his throne. The emperor then ordered both the king and the man who had deposed him to go to China in order that the matter might be investigated. The king went but Im Yun refused and sent his son instead. The emperor ordered the king to write out the cause of the trouble but the latter feared that if he did so it would make trouble for him when he went back, for Im Yun was a powerful and unscrupulous man. He therefore told the emperor that he was troubled with a lame hand that prevented his writing. Later however, in private, he made the matter bare before the emperor and as a consequence Im Yun's son was thrown into prison. Before returning to Koryŭ the king asked the emperor to bestow upon his son, the crown prince, the hand of one of the Mongol princesses, to give him a Mongol escort back to Koryŭ, to place a Mongol governor at P'yŭng-yang and to return to the control of Koryŭ the northern districts of the peninsula. The emperor consented to all but the last of these requests. When the king came back to Song-do, Im Yun attempted to oppose him but was speedily put down and decapitated.

Arriving at the capital the king went into camp outside

the walls to await the completion of the palace which was in course of construction. The troops oppressed the people, and when the king ordered them to disband they marched out in a body and went by boat to Chül-la Province and began to act in a rebellious manner. A royal army, sent against them, chased them into the island of Chin-do where they forced the people to join their standards. Mongol and Koryŭ troops were sent against them, but the people hated the Mongols so heartily that this rather added to the difficulty than otherwise, and the disaffection, spreading with increased rapidity, began to assume serious proportions. The emperor learned of this and, believing that the king was hardly equal to the task of managing the affairs of the government, sent a commissioner to assume control at Song-do.

Matters stood thus when in 1270 the emperor determined to send another envoy to Japan. Cho Yong-p'il and Hong Ta-gu were appointed to this important mission and they were joined in Koryŭ by the representative of that country, by name Yang Yun-so. This embassy was charged with the somewhat dangerous task of demanding the submission of Japan. The emperor did not anticipate success in this, as is shown by the fact that he had rice fields made in Pong-san, Koryŭ, to raise rice for an army of invasion which he intended to launch upon Japan. For this work he ordered the king to furnish 6000 plows and oxen, as well as seed grain. The king protested that this was quite beyond his power, but as the emperor insisted he sent through the country and by force or persuasion obtained a fraction of the number demanded. The emperor aided by sending 10,000 pieces of silk. The Koryŭ army had dwindled to such a point that butchers and slaves were enrolled in the lists. The rebel army had been driven out of Chin-do, but a remnant had crossed over to Quelpart where the kingdom of T'am-na still flourished. Many of these rebels had been captured on Chin-do and had been taken as captives to China. Now at the request of the king they were sent back to Song-do for punishment. A curious complication arose in connection with this. These rebels, when they first went to Kang-wha had stolen the wives of many of the officials there and had carried them south. These women accompanied their newly acquired husbands to China; but

now that they were all returned to Song-do many of them again met their former husbands. Some were received back gladly while others were not wanted, owing to new arrangements which were quite satisfactory. But the king commanded that all officials who found their former wives should take them back.

The emperor, influenced by evil-minded men who exaggerated the wealth of the peninsula, demanded that Koryŭ send a large amount of timber to China, but the king answered that he could not accomplish impossibilities. The commissioner who had been sent was a capable man and was well liked by the people in spite of his Mongol nationality. The commissioner fell ill and was fast approaching his end. The king sent him some medicine but he refused to take it, saying that if he took it and yet died the emperor might charge the king with having made away with him by poison. So the disease ran its course and the commissioner expired amid the lamentations of the people. Their appreciation of this Mongol's kindness shows how badly they were accustomed to being governed. Their high appreciation of his mild and just government overcame even their prejudice against his birth.

It was in this same year that Kublai Khan proclaimed the name of his empire Yuan.

When the Mongol and Koryŭ envoys returned from Japan they were accompanied by a Japanese envoy. The king hurried them on to Peking where they were received by the emperor with great delight, who hoped that he had now gained his point. But he did not relax his preparations for an invasion, for he commanded the king to hasten the construction of boats and the collection of provisions. Everything however was hindered by the rebels on Quelpart who built there a strong fortress and made it a center from which to harry the southern islands and even parts of the mainland. The exchequer was exhausted and the people could not endure further taxation. Many of them fled from their homes to escape the exactions of the government. It is said that one day the king himself had to get along without any side dishes or condiments.

The land seemed doomed to misfortune. A marauding party of Japanese landed at Keum-ju and the people, in fear of their lives, treated them well and gave them whatever they

asked for. This the renegade Hong Ta-gu told the emperor with embellishments of his own and averred that Koryŭ was making friends with Japan with a view to an invasion of China. The action of the people of Keum-ju made this seem probable. This fed the emperor's suspicions of Koryŭ's bad faith and added materially to the overwhelming difficulties under which the land was already staggering.

The matter of the Quelpart rebels came to an issue when they began ravaging the coast of Chŭl-la Province, burning at one place between twenty and thirty ships and carrying away a number of Mongol soldiers as prisoners. The following spring a strong body of Mongol and Koryŭ troops crossed to Quelpart, overthrew the stronghold of the rebels and placed there a garrison of 500 Mongol and 1000 Koryŭ troops.

The eventful year 1273 opened with a vigorous demand on the part of the emperor that the king prepare 300 vessels, for which he was to supply not only the labor but the materials as well. At the same time the vanguard of the army of invasion, 5000 strong, came to Koryŭ, perhaps to see that the commands of the emperor were promptly complied with. They brought 33,000 pieces of silk to use in purchasing supplies for their maintenance. Silk was the very last thing that the poverty-stricken people of Koryŭ wanted, but it was forced upon them and they had to buy whether they wished or not. The king in attempted obedience to the Emperor's demands assembled 3500 carpenters and other artisans necessary to the building of the boats, and the work was begun.

The Mongol governor who had been placed at P'yŭngyang was a man of dark and fierce aspect and he was universally feared and hated. He also demanded the society of the fair sex and seized women right and left. Famine stared the capital in the face and the emperor was obliged to send 20,000 bags of rice to relieve the distress. In spite of the inauspiciousness of the times the crown prince who had been plighted to a Mongol princess was sent to Peking where the nuptials were celebrated. No sooner had this been done than the emperor sent to Koryŭ the main body of the army which was to cross the straits and attack Japan. It consisted of 25,000 men. Thus slightly did the great conqueror gauge the prowess of the Island Empire.

King Wŭn-jong died while the prince was in China and the emperor hastened to confer upon the latter the insignia of royalty and send him back to take charge of affairs at home. This prince's name was Ko, posthumous title Ch'ung-ryŭl. The princess, his wife, did not accompany him to Koryŭ at first but waited to follow at leisure. When the young king arrived at Song-do his first act was to send an escort to bring his Mongol queen to him.

The events above recorded had followed thick and fast upon each other and now the great and long contemplated invasion of Japan was about to become an accomplished fact. The entire army of invasion rendezvoused on the southeastern coast of Korea, opposite the islands of Japan. It consisted of 25,000 Mongol troops under Generals Hol Ton, Hong Ta-gu and Yu Pok-hyŏng; and 15,000 Koryŭ troops under Gen. Kim Pang-gyŏng. The flotilla that was to carry this army across the straits consisted of 900 boats. Sailing from the shores of Korea the fleet made for the island of Iki near the mainland of Japan. Entering the harbor of Sam-nang they found a small garrison stationed there. Generals Kim and Hong attacked and routed this outpost, returning to the fleet, it is said, with 1000 heads. From this point they approached the mainland, landing at several points for the purpose of making a general advance into the country. The Japanese however attacked them briskly and checked the advance, but were themselves checked by a Koryŭ General, Pak, whom the Mongols praised highly for his valor.

It was a foregone conclusion that the allied Koryŭ and Mongol forces must retire sooner or later. Forty thousand men could do nothing on the Japanese mainland. So they retired slowly back to their boats. Nature aided the Japanese, for a storm arose which wrecked many of the boats and many more were scattered, so that the total loss to the allied forces was something over 13000. The scattered remnants of the fleet rendezvoused as best they could at the harbor of Hap and from there made their way back to Koryŭ. So ended the first attempt to subdue the Land of the Rising Sun.

Meanwhile events were not at a standstill in the peninsula. The king went as far as P'yŏng-yang to meet his bride. Escorting her back to the capital he gave her a palace of her

own, fitted up according to her fancy. The records say that she had sheep skins hanging in the doorways. This would probably be in accord with Mongol ideas. The former Queen was lowered to the position of second wife or concubine. The Mongolizing tendency had now gone so far that the king ordered the officials to adopt the Mongol coiffure. The order was not obeyed until after long and heated debate, but at last the conservatives were voted down and all submitted to the new style. At the same time the Mongol dress was also adopted.

An amusing incident is reported as having occurred about this time. A courtier named Pa-gyu observed to the king, "The male population of the country has been decimated but there are still plenty of women. For this reason it is that the Mongols take so many of them. There is danger that the pure Koryŭ stock will become vitiated by the intermixture of wild blood. The king should let each man take several wives and should remove the restrictions under which the sons of concubines labor." When the news of this came to the ears of the women they were up in arms, as least the married portion; and each one read to her spouse such a lecture that the subject was soon dropped as being too warm to handle. When the king passed through the streets with Pa-gyu in his retinue the women would point to the latter and say "There goes the man who would make concubines of us all."

In spite of the failure of the plan of invasion, the emperor could not believe that Japan was serious in daring to oppose his will and so sent another envoy demanding that the Japanese sovereign come to Peking and do obeisance. We may well imagine with what ridicule this proposition must have been received in the capital of the hardy islanders.

Chapter VIII.

A Queen huntress...general tax...a jealous Queen...tribute...a thrifty Queen...lack of filial piety...a termagant...Mongol influence at its zenith...second invasion planned...corrupt court...preparations for the invasion...expedition sets sail...difficul-

ties...terrible catastrophe...survivors...retreat...new preparations...the plan given up...corruption...famine in China...northern cannibals...at last driven back...a son's rebuke...Timur Khan makes changes...king abdicates...family difficulties...an abject king...new slave law...king goes to Peking...Ch'ung-sūn ascends the throne...a disgusted courtier...a kingless country...eunuchs elevated...reconstruction...king of Mukden...pander to the 'Mongol court...king's father banished...silver coin.

The sporting proclivities of the Mongol queen of Koryū were an object of wonder and disgust to the people, for she was accustomed to accompany the king in his expeditions and was as good a horseman as any in the rout. It may well be imagined that the finances of the country were in bad shape, and it was found necessary to reconstruct the revenue laws to meet the constantly recurring deficit. For the first time in the history a general tax was levied on all the people, high and low alike. Hitherto taxes had been levied only on the better class of people. This tax was called the *hop'o* which means "house linen," for the tax was levied in linen cloth. This shows that although coin circulated, barter was as yet the main method of interchange of commodities.

The custom of dressing in white must be a fairly ancient one for we learn that at this time the government ordered the use of blue instead of white, as blue is the color that corresponds to east. The birth of a son to the king's Mongol consort was the signal for great rejoicings and festivities. Everyone offered congratulations, even the discarded queen.

It is said that the king paid some attention to this former queen and that it aroused the fierce jealousy of the Mongol queen. She declared that she would write and complain to the emperor that she was being ill treated. She was dissuaded from this by the earnest entreaties of the officials. At the same time a further concession was made to the Mongolizing tendency by changing the names of official grades to those in use among the Mongols.

The emperor had not given up his plan of subduing Japan, and for this purpose he began the preparation of boats in the south of Korea, calling upon the Koreans to supply all the requisites. But this was not the only use to which he put his Koryū vassal, for he also demanded women and

pearls; the former were taken from the men and the latter from the women; and both were sent to the Mongol court.

The Mongol queen of Koryŭ was a thrifty woman and let no small scruples stand in the way of the procuring of pin-money. She took a golden pagoda from one of the monasteries and melted it down. The bullion found a ready market. She also went into the ginseng raising business on her own account, taking people's fields by force and marketed the crop of ginseng in Nanking, where it brought a good price. She thus turned an "honest" penny. But it all went against the aristocratic tendencies of the king. That the queen was not without a touch of superstition is shown by the fact that she desisted from accompanying the king to the grave of Wang-gŏn when told that the spirit of the founder of the dynasty was a strong one and that if she went she might be attacked by some dangerous disease.

When some one hinted to the queen that the former queen was plotting against her life she promptly had her seized and put to the torture, and it would have cost her her life had not the officials interfered and won the inquisitors over to clemency. But her oppression of the people went on unchecked and she sequestered so much of their property that hundreds of people were driven into actual mendicancy. Even when news of her mother's death reached her she stopped feasting but a short time, to shed a few conventional tears, and then resumed her revels. This was perhaps her greatest offence in the eyes of the people of Koryŭ. But her affection for her husband was very real for we learn that when he was taken sick and she was told that it was on account of her lavish use of money, she stopped building, sent away her falcons and restored a gold pagoda to the monastery from which she had taken it. She had ideas of her own as to the proper treatment of women by the sterner sex, for when the king preceded her in one of the processions she turned back and refused to go. The king went back to pacify her but she struck him with a rod and gave him a round scolding. She was meanwhile doing a stroke of business in sea-otter skins. She kept a large number of men hunting these valuable animals, but when she found they were "squeezing" half the catch she imprisoned the offenders.

It was not till 1279 that all the officials, high and low, military and civil, had adopted the Mongol coiffure and dress. It was now that the Mongol influence was at its zenith in the peninsula. In this year the whole royal family made a journey to Peking and it was the signal for a grand festival at that capital. It put an end once for all to the suspicions entertained by the emperor relative to the loyalty of the king of Koryū. The busybodies therefore found their occupation gone. On their return the queen resumed building operations, seized over 300 of the people's houses and had a thousand men at work erecting a palace.

Meanwhile what of the Mongol envoy who had been sent to Japan with his daring demand that the Japanese sovereign go to Peking and do obeisance? He had been promptly killed, as might have been anticipated. When the king sent word to Peking that the emperor's envoy had been killed, another invasion was immediately decided upon; and the king was charged with the duty of preparing 900 vessels to transport a great army of invasion across the straits. The king was hardly prepared for such an undertaking. He was spending his time in revelry and debauchery. He called to Song-do all the courtezans, sorceresses and female slaves and had them join in singing obscene songs for the delectation of his guests. His manner of life was in no sense worthy of his position. It is not surprising therefore that famine found its way to Koryū the following year, and the emperor had to give aid to the extent of 20,000 bags of rice.

The king wanted to lead the army of invasion, and so the emperor called him to Peking to discuss the matter. But Hong Ta-gu talked the emperor over and secured the post of general-in-chief himself. He raised 40,000 regular troops and another general raised 100,000 more among the vassal tribes. The king advised that only the men from the dependent tribes be sent, but that their number be increased. To this the emperor did not consent, and soon the king came back to his capital where he went to work preparing the 900 boats, 15,000 sailors and 10,000 bags of rice, together with many other things that would be needed. The emperor sent Hong to superintend these preparations and the king, being thrown completely into the shade, could do nothing but obey orders.

